

ZION'S HERALD AND WESLEYAN JOURNAL.

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For the Herald and Journal.

THE GOVERNMENT OF GOD.

"The Lord God omnipotent reigneth." While all nations proclaim the existence of God, the holy Scriptures point him out as the supreme governor of the universe. In nature, his controlling power is exhibited, yea, his wisdom too. The heavenly bodies, the sun, moon, and stars; the globe on which we live; the variety of seasons; the succession of day and night; the beauty of the vegetable kingdom, in all its rich and pleasing variety. But it is in the moral world, amidst rational, intelligent agents, his government is established, and its limits defined in a manner peculiar to God, and glorious to man.

His government over rational, intelligent agents, is established and maintained upon the principles of right. He claims authority over the creatures of his power, the workmanship of his hands.—God is the sole author of man—therefore has the sole right to govern and control him. Man not only derives his existence, but his preservation and support from God; hence is doubly obligated to submit without impatience to his will.

The government of God over responsible beings, while recognising the more public events in man's life, is exceedingly minute, extending to all things, even the thoughts and intentions of the heart. A perfect loyalty is his due, and what he requires. A loyalty of thought, affection, and purpose—a loyalty requiring the surrender of the whole man to God, making no reserve. He will have no competition, no division—but the whole mind, soul, and strength. God must be all, and in all.

Man, as he came from the hand of his God, was possessed of every qualification adequate to his becoming a perfect subject of a perfect government—all the faculties, all the power, and all the knowledge. There was no defect. The character and government of God is a full demonstration of this position. To suppose the reverse, is to implicate the divine character, and render defective the divine administration; whereas, as in his character and government, in the very nature of things, all defects and errors are precluded. He also possessed the ability of rendering himself recreant to the divine government, and therefore incurring the displeasure of God. The power of choice was his own, and in the exercise of that power, he assumed the responsibility. To assert his inability in these respects, is to render him irresponsible, and destroy every element necessary to constitute a moral agent. It changes his relation to the moral Governor of the universe, and the whole aspect of the moral world. Under this government, while his rights were rendered secure, motives to obedience and submission were peculiarly strong. His mind was so constituted that motives were to have great influence in its decisions. Hence the adaptation of motive to the constitution of mind. To do right, was to secure present happiness; its refreshing and cheering influences were to possess the heart. To do right was to make the past look pleasant, and clothe the future in brightness and glory. Those dark clouds that gather around the mood of the guilty, those awful forebodings, the prelude of future vengeance and wrath, were to be dissipated by the sunbeams of eternal day, the evidence of supreme delight.

Man, under the moral government of God, not only possessed an ability, and motives to perfect obedience, but this ability originated in the nature and constitution with which he was endowed.

The great doctrine of the Bible, one that is embodied in the creed of all evangelical Christians, one that has been the theme both of Jew and Gentile, is the primitive innocence and purity of our first parents. "God created man upright. In the image of God created he him; male and female created he them." The resemblance between man and his maker, was a moral, rather than a physical one. "For to whom can ye liken God?" Surley there can be no resemblance between a holy and infinitely pure spirit, without body or parts, filling all space, all time, and all eternity, and any material organization, however erect, complicated and beautiful. This resemblance, therefore, must have been a moral one, and doubtless consisted in holiness and immortality.

In holiness. This, as it related to man in his primeval state, consisted in something more than freedom from actual impurity, or a negative holiness; there was a positive good, a holiness possessing the entire man. Not that he was created with the same qualifications by which angels are distinguished, but with all those traits of character necessary to constitute a perfect man. This perfection extended to his physical constitution, his moral susceptibilities, and his intellectual powers.

2. Immortality. Absolutely, God alone possesses immortality. "From everlasting to everlasting thou art God." Under him, and by his power, man was possessed of immortality. So far as his soul was concerned, his immortality was unconditional; but the immortality of his body depended on his obedience. While the nature of the soul, as well as the Bible, proves its immortality, no doubt there was a tendency, in his physical constitution, to dissolution, previously to the fall. The nature of his bodily organization, the elements with which he was surrounded, favors this position; yet while obedient, this tendency was counteracted by his free access to the tree of life; but when disobedient, a flaming sword, which turned every way, to keep the way of the tree of life, prevented his approach.

Such was the perfection of man, as a subject of the government of God. T. E. Sandwich, Mass.

For the Herald and Journal.

A NIGHT AT THE ALTAR.

It had, for fourteen evenings, been surrounded by mourners who found no relief to their souls. "Why is it?" said I to my brethren, as we were wending our way through the snow to these meetings, for the fifteenth evening. "Why is it that these souls are not converted? Why is there so much prayer, and so little answer?" But one answer could come from Christian hearts, as all were reprieved for our lack of faith.

We stopped at the house of a Christian brother, before going to the meeting, made these things subjects of farther conversation and prayer; and the result of our conversation was, that as we were going to the meeting to pray for souls, who could be saved only in answer to faithful prayer; that it would not be wrong for us to covenant together, to pray for all who would make the like covenant with us, until they were converted. Without ratifying this covenant, we went to the meeting with the deep conviction upon our minds, that something must be accomplished in answer to prayer that was to come.

The congregation was fair, the sermon ordinary, and nothing unusual appeared in the aspect of exercises, until we invited mourners to the altar; when, as we thought, an unusual number manifested unusual feeling. Before join-

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WEDNESDAY, APRIL 21, 1847.

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For the Herald and Journal.
PREACHERS' AID SOCIETY.

Mr. Editor.—The committee appointed by the N. E. Conference, at its last session, or the Preachers' Aid society, were instructed to report whether any amendments to the constitution were needed.—The committee were unable to baffle sufficient attention on the subject, and consequently reported in favor of no action, at the time. It was, however, thought that some alterations were needed. The following suggestions are submitted, as the result of reflection:

1. It is thought that the process of application might be amended;—instead of the applicant being compelled to go first to a committee, and then to the Board of Managers, and then to the Treasurer, let the committee be empowered to draw orders on the Treasurer as they shall see fit. It is thought, too, that their might, with propriety, be a committee in each Presiding Elder's district.

2. Would it not be well that a provision be made, authorizing the Treasurer to pay any sum voted to an individual by the Conference, upon that individual producing a certificate, from the Secretary of the Conference, to that effect?

3. The time and place of the annual meeting of the society should be the same place and during the time of the sessions of Conference. By the constitution, the society has now no location.

4. The class of cases mentioned in the preamble should, perhaps, be enlarged so as to embrace those who, being neither "sick, infirm," nor "aged," and yet by peculiar circumstances, sickness in their families, or other adversities, brought into need. It is also a question, whether local preachers, who have served the church as travelling preachers, should not be embraced as above.

5. Whether the annual meeting of the Society be during Conference week, or not, it would seem to be proper to have an anniversary at that time.

A MEMBER OF THE COMMITTEE.

CONSTITUTION
OF THE PREACHERS' AID SOCIETY
Of the N. E. Conf. of the M. E. Church.

PREAMBLE.

We whose names are hereunto subscribed, agree to associate together, for the purpose of aiding and relieving the sick, infirm, and aged members of the New England Conference of the Methodist Episcopal Church, who have served the church, and become unable to travel and perform ordinary ministerial duties, and the needy, distressed widows and orphans of deceased members of said Conference; and we do make and ordain for our government and direction, the following

CONSTITUTION.

ART. I. This Society shall be called THE PREACHERS' AID SOCIETY OF THE NEW ENGLAND CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

ART. II. The Society shall have a President, fifteen Vice Presidents, a Recording and Corresponding Secretary, Treasurer, and nine Managers, who shall be elected annually, in May, from the members and friends of the M. E. Church. The officers shall be *ex officio* members of the Board of Managers.

ART. III. The annual payment of one dollar shall constitute a member of said Society, and twenty dollars, paid in at any one time, a member for life.

ART. IV. All moneys received by this Society for life membership, and all donations, unless otherwise ordered by the donors, together with all the annual subscriptions, and all collections, shall be appropriated annually, if needed, to the cases specified in the following Article.

ART. V. All applications for aid from the Society shall be made to the Committee of the New England Conference, appointed for that purpose; and no application shall be granted by the Board of Managers without a written certificate of that Committee, stating that the applicant is a member of said Conference, or if a widow or orphan, that the husband or father died a member of the Conference, and, in their opinion, relief ought to be granted.

ART. VI. Associations in different stations or circuits, within the bounds of the New England Conference, formed for the like purpose, may become auxiliary to this Society. All such societies shall fit the amount of their own subscription and life membership to the amount of the annual payment, and have the right to vote in all meetings of this Society. All moneys received from auxiliary societies shall be applied according to their directions, and when not otherwise directed, shall be applied in the same manner as the money received by this Society.

ART. VII. The Annual Meeting of this Society shall be held on the first Wednesday in May, at which the Managers shall report their doings, with the state of the treasury. The accounts shall be previously audited by them, and a copy of them shall be transmitted by the Society to the next Annual Conference.

ART. VIII. Twenty members shall constitute a quorum for the transaction of the business of the Society, and five members of the Board of Managers a quorum for the transaction of their business.

ART. IX. Sixty-six members of the Society may be elected by the President, if requested by any three of the Managers, or five of the Society.

ART. X. All gifts, grants and bequests, shall be appropriated according to the will of the donors.

ART. XI. The Board of Managers shall make by-laws for their own government, provided the same be not contrary to this Constitution.

ART. XII. This Constitution may be altered or amended by a concurrent vote of two-thirds of the members present at any meeting of the Society, providing notice shall have been given at a previous meeting, that such alteration or amendment will be proposed.

For the Herald and Journal.

WHAT IS THE POSITION OF THE VT. CONFERENCE?

IN RELATION TO THE BIBLICAL INSTITUTE!

I am led to make this inquiry, from the fact that some intimation has been made to the Herald on this subject, that I am at a loss how to interpret, and should be glad of more light upon the subject.

The Herald of the 31st of March, contained an address to the members of the Vermont Conference, from the brethren of the Northern District, in which the position is taken, that a great change has taken place among the members of this Conference upon the subject of a general institute, with the exception of their own power of the Conference. As it regards the case which has opened up to us, there is in their assumption of what has not been the cause, they would seem to presume that an effort had been produced without a cause. Our brethren do not undertake to inform us upon what they base the conclusion, that any change has in reality taken place.

Was it upon the action of our last Conference, in resolving to close up the concern of the Newbury Biblical Institute? All of the members of this Conference must have been aware that this action of the Conference, was a decision to open a general institute, that the Newbury Institute for New England was sent to go into operation, and with this, must cease, at least, in a great degree, the demand for the Newbury Institute, and that its existence would be a barrier to our co-operation in the plan of the General Institute. I am sure that many misunderstood this action of the Conference, if it implied any change of sentiment on the subject of the theological education, or any abandonment of our efforts to promote this great enterprise; still more was this action misunderstood, as it was designed to demolish one institution, to singly, and have the trouble of rearing another, probably similar in character.

We are glad to know, that at least one "part" of the Conference did not understand it; and we think that there may be other members of the Conference, not located in their degree of latitude, who did not act upon the subject in reference to any such result.

Did our brethren infer that Vermont had undergone a change upon this subject, from a remark dropped in the Herald, some time since, that it was reported that a printed document was in circulation in that state, against a general institute, and in favor of theological dependence in our Seminaries? I know that there are preachers in this Conference that have never seen, or heard of such a document, unless by the remark to which allusion has just been made.

It is true that Br. Aspinwall has expressed his views in articles for the Herald, in favor of theological departments in our Conference Seminaries. But I have yet to learn that even Br. A. has undergone any change of sentiment on this subject. I know

* We are led to infer that there has not been any such document; there was a mistake about it, somewhere.

ZION'S HERALD AND

Correspondence.

PROVIDENCE CONFERENCE.

Friday, April 9.—The usual religious services were conducted by Br. Erastus Benton.

Br. Upham, Presiding Elder, reported New Bedford District. Said it had been a very prosperous year. They had been visited with interesting and powerful revivals. Sabbath Schools very flourishing, and the benevolent institutions of the day favorably remembered.

R. W. Allen, Presiding Elder, reported favorably of New London District. Said there had been on it several of the most powerful revivals of religion he had witnessed during his whole ministry. More money had been raised for missions than in any previous year, and that the greatest harmony prevailed over the entire District.

B. Otheman, Presiding Elder, gave a cheering report of the Sandwich District.

Voted, that so much of the money raised for the American Biblical Society the preceding evening, as should be necessary, go to make James D. Butler, and the Presiding Elder of New Bedford District, life members of the society,

A meeting last evening was held on the subject of the Bible cause. Dr. Levington, agent of the American Bible Society, addressed it in an able discourse. A collection was taken at the close, amounting to about seventy dollars.

Our ministerial brethren have, by the invitation of the citizens, taken a very active part in the cause of temperance. Two public meetings have been held in the Town Hall upon this subject. Very large congregations were in attendance, and among the many speakers that addressed the meetings, we give the name of Bishop Jones. The addresses, generally, were of a high order; not only eloquent, but instructive; and in their moral influence, powerful and lasting. Some of the performances possessed uncommon merits, and will never be forgotten by those who heard them.

In the evening, the Sunday School Union meeting was held. Addressed by Dr. Levington, and Bishop Jones. Collection, \$27.63.

Saturday Morning, April 10.—The following local preachers were elected to deaconate orders. Thomas Hardman, John B. Hunt, Joseph O. Parkinson, Oliver P. Farington, John C. Fifield, William P. Myrick.

Daniel Wise, M. J. Talbot, and Asa Kent, were chosen a committee to prepare statistics in the steward's department, for the Conference Minutes.

Committee reported on the Bible cause, setting forth its claims, the large and increasing demand for Bibles, the zeal manifested and required to carry it forward. The report was adopted, together with the following resolution appended to it:—

Resolved, That we have unshaken confidence in the American Bible Society, and that it is justly entitled to the liberal support, and hearty co-operation of every friend of the Bible and humanity, and of civil and religious liberty.

Resolved, That we preach once, at least, in all our societies this Conference year, and take collections to aid the funds of the Society.

Sabbath Services.—A discourse was preached at half past five in the morning, by Br. Han'man.

A Conference love feast, of an hour and a half, preceded the usual morning service. It was an unusually melting season. Thirty persons, mostly preachers, and among them the oldest among us, in a brief manner related their experience, their testimony to experimental Christianity, and the power of the holy Spirit to save sin.

Bishop Hedding stated that it was now a little more than forty-eight years since God, for Christ's sake, pardoned his sins. For many years he had been engaged in the work of the Christian ministry. He had never seen a day since, in which he did not feel his heart warmly attached to Christ and his gospel. And with all the trials, he continued, which I have passed through—and they are neither few nor small—and could I be set back forty-eight years, with my present feelings, and they are the same I then had, still I would choose to be a travelling preacher, at any sacrifice, even if I knew I should be left to starve by the wayside.

Sabbath Morning Service.—Bishop Jones preached from Hebrew 2: 10. The sermon was above all praise. He spoke of the designs of God in giving us the gospel; the glory of true religion; the Christian warfare, and the perfect captain God has given us. That the perfection of Christ, referred to in the text, was not the perfection of person or character; but in this sense, Christ was always perfect; but that it was a perfection of office, and a perfection which was to be obtained only by suffering. By suffering, he has become a perfect mediator between God and man; a mediator that can be touched with the feelings of our infirmities. He showed how this system of grace became God; that it was in accordance with all the divine attributes, as his justice, his mercy, his holiness. He addressed the candidates for deacons, orders, in a most feeling manner; and with impressive illustrations vividly brought before them the manner in which Christ should be preached. At the close of the services, Bishop Hedding ordained them.

In the afternoon, Dr. Levington preached in his usual happy style, from Heb. 8: 10, and Bishop Jones ordained those elected to elders' orders.

Monday Morning, April 12.—Reports were read, and minute business done.

Voted, that the next session of the Providence Annual Conference be held at New London, Conn. The Superintendent informed the Conference that the time of its next session would be April 5, 1848.

MISIONARY MEETING.

The Conference Missionary Society held its annual meeting this evening. The report read by the treasurer was encouraging to the friends of missions. It stated that New Bedford District has raised, the past year, \$959.20. New London District, \$1023.06. Sandwich District, \$869.63; which with some stray funds coming in from different sources, amounted to \$3145.95.

Bishop Jones, and Rev. Daniel Wise, addressed the meeting in a spirit of deep and solemn feeling, showing, in a favorable light, the present condition of our missions, the claims of the cause, and the urgent demand, at the present time, for missionary labor and funds.

A collection of money was taken on the spot, amounting to \$185.00.

Tuesday, April 13.—Morning session, afternoon and evening sessions.

Committee on missions within the bounds of the Conference, reported. Report and its resolutions adopted. One resolution we append.

Resolved, That if any society, where a mission is established, shall, in the judgment of the Presiding Elder, neglect to do what they are able for the support of the preacher sent among them, they shall not be entitled to receive their allowance from the mission funds.

Committee on finance read a lengthy and interesting report, showing the necessity of an improvement in our finances, by the revival of the circuit system on a limited scale, all of which will be published in Zion's Herald.

WESLEYAN JOURNAL.

Committee on memoirs reported. The report gave a brief history of the devoted and successful labors of Charles C. Barnes, and V. R. Osborn, who have fallen in the past year in their respective fields of labor, crowned with honor and glory. The report showed that both of these brethren, by reason of their works of faith and love, were much endeared to the Conference and the church.

Committee on Sabbath Schools reported. The report contained resolutions to take collections in our several congregations, for the aid of the Sabbath School Union, and also to use our exertions to extend the circulation of the Sabbath School Advocate.

Report on the circulation of Methodist books.

The report stated that no class of books so well adapted to the wants of our people, could be found. It recommended that our superannuated preachers should take an agency in the circulation of our books, under the sanction of the Presiding Elders, and that the preachers on the appointments lend them aid.

EAST POLAND.—Rev. O. Bent writes, April 3:—Former days have returned; we are sharing in a glorious revival of religion. It has seemed, for two or three years past, that prayers were unavailing, and the gospel powerless, so far as the awakening and conversion of sinners were concerned. Now we have returning evidence of the efficacy of prayer, and the power of the gospel, in some penitent believers.

Some three weeks ago, we, in connection with our Free Will Baptists brethren, commenced a protracted meeting in an old school house, in the upper part of

New Gloucester, and saint and sinner, irrespective of names, by day and by night, in fair weather and foul, came up to the help of the Lord against the mighty. The powers of darkness soon gave way, and such deep solemnity, such breaking down of the human heart, and such propriety of movement, I have seldom, if ever before witnessed. God was with us, of a truth, and that was acknowledged by all. The union of feeling, the number of souls converted to God, and the backsliders reclaimed, together with the good impression made on the public mind generally, are circumstances which call upon us loudly for thankfulness to God. It is estimated that forty or more were converted.

One little circumstance I will name. A boy, some twelve or fifteen years of age, was awakened to a

sense of his situation as a sinner before God. Sab-

bath day, a contribution was to be made for the ben-

efit of the preachers who had labored on the occa-

sion. The boy being unable to go to meeting on

account of ill health, sent, by his father, seven cents,

all the money he had. He was told to keep half of it, and send the other half; but he said, No, I will send the whole. On the father's return, he found

this boy happy in religion; and said the old exper-

enced father, in the meeting the next day, "I have

no doubt of his conversion to God."

How encouraging this to do good. "Blessed are the merciful, for they shall obtain mercy." Another meeting is in contemplation in another part of the town, when we

shall hope for victory. Pray for us, and you shall hear from us again.

BUCKSPORT, ME.—Rev. J. C. Perry writes:—The Lord has favored us in this place, with some drops of mercy. Fifteen or twenty, we trust, have found Christ. Pray for us, that the work may become general.

MERCER, ME.—Rev. T. Hill writes, April 6:

Our hearts are made glad while we read of the

triumphs of the Redeemer's kingdom in this

wicked world, and no doubt all who love the

church, are prepared to rejoice with angels over one sinner

that repents. Many probably are deterred from

publishing the state of grace on their respective

fields of labor, because they cannot say that scores

have been converted to God. We have glorious

things to say about our Immanuel God, with us in

Mercer. This field has been ploughed, sown, and harrowed, luxuriant harvests, have been gathered by God's most faithful servants, in former days. Many have gone to heaven, as the blessed results of

Methodist labors, and many more are shouting and

praying their way homeward. We have ever found,

at the commencement of this new year, many, who

had become cold and worldly, under the droppings

of the sanctuary, and faithful administration of the

word of life. Into the valley of these dry bones

BIOGRAPHICAL.

Sister ABIGAIL WELLS, died in Hooksett, N.H., March 13th, of consumption, aged 43. About four years since she found peace in believing, and after this lived by faith. Her trials were great, but were borne with true Christian resignation. Her sickness was long and painful, but in this she manifested cheerfulness and patience.—I frequently visited her, and found her delighted to hear and speak of Jesus as her friend and comforter. In her last hours, in answer to the question, "Is Christ yet precious?" she inturnably and emphatically answered, "O, yes, he is precious, very precious!" A few hours before she died, I saw her, and I found her calm and ready to go. I asked her if she had a message to leave to her Christian friends. She replied, "O! yes, tell them to be faithful," and regretted she had not been more faithful.

Hooksett, N. H., April 1. C. HOLMAN.

Mrs. ABIGAIL MORRISON, died in Alstead, April 1, aged 56 years. Sister Morrison sought the Lord in early life, but did not make a public profession of religion until 1833, when she joined the M. E. Church. She endured faithfully, until called to her reward, an ornament to the church, and an example to all. We cannot do justice to so worthy a member, in so short a notice. Her record is on high. May the Lord raise up many more like her, to bless the church and the world.

ISAAC W. HUNTERLY.

New Alstead, N. H., April 8.

Sister OLIVE MIARS, died in Lubec, Me., April 1, aged 48 years. Sister Miars united with the M. E. Church in this place several years since, and notwithstanding the rude attacks which have been made upon it by its enemies, from time to time, she remained firm in her attachment to the church of her choice, till called to join the church triumphant. Her's has been a rough passage—a life of trial. A few months ago, she received a great accession to her spiritual strength, by which she was enabled to encounter the last storm of life, with that calm resignation, that holy triumph, which afforded the clearest evidence, to those who witnessed the struggle, that Christ was at the helm.

The winds and the waves no longer alarm
The spirit now moored with the blast;
For the music of angels succeeds to the storm,
In that port where the weary find rest.

Lubec, April 5. J. KEITH.

From the People's Journal.

THE FIRST CRIME.

A Tale of Irish Famine.

BY ELIZABETH W. TRACY.

Two days had passed, and still no food had reached their lips. It was now evening, and although the sun had set, the heat of the summer's day remained in all its oppressive fervor. Brian O'Sullivan looked round upon his wife and helpless family, and a momentary gleam of fecundity flashed from his sunken eye—for the first time, the murmur of impatience rose from his lips. The cry for food had died away; but when he met the subdued glances of his poor starving children, his heart swelled with intolerable anguish. No sound was heard, save occasionally the stifled groan of the youngest child, the little Norah, who lay on a straw pallet, resting her fevered head upon her mother's breast. Thus the hours passed, unmarked by any change. Sometimes, but very seldom, there was a heart-rending appeal for food, and the low cry of hunger burst from the lips of the younger children.—Midnight came, and found the mother still watching by the bed of her dying child; the inmates of the wretched hovel had sunk to rest upon the earthen floor. Mary O'Sullivan sat in breathless silence, listening to the uneasy and unrefreshing slumbers of her helpless family, and gazing on the wasted face of her favorite child. Sometimes a heavy sigh, or a low moan, attracted her attention; and directing her eyes to where the sleeper lay, she would descry, by the feeble rays of the flickering rushlight, a skeleton arm stretched forth, the shadowy figure of some child, who had crept to obtain a little water to cool its parched lips. At length, from mere exhaustion, she fell into a heavy slumber, from which she was aroused by the tones of her husband's voice. She started wildly; for never before had words of such fearful meaning met her ears.

"Mary, achora, you shall not die, if these hands can get you food!" he exclaimed. "I have been driven to this, not through my own faults, but from the heartless cruelty and oppression of those who can, and will not, save us. Shall I see my children dying about me, while there is plenty in the land?"

His wife, terrified and amazed, glanced timidly in her husband's face, and there met a look that chilled her very heart's blood—the look of determined guilt and vengeance. Bursting into tears, and unable to reply, she pointed to their sleeping child. O'Sullivan kissed the little sufferer, and for a moment the severity of his gaze disappeared; but the emaciated face of his poor, patient wife, recalled his recollection; and the awful thought that she also was dying for want of food, almost maddened him.

"Mary, avilish machree, must lose you, too!" he exclaimed wildly. "God of heaven, she is dying! And I have crouched upon my knees, and begged for a part of the dog's food, a crumb of bread, to save you, darlings of my heart; but I was spurned from the oppressor's door, and told to begone, and work for my food. Even then I could have forgiven the hard hearts that worked our ruin, I could have blessed them on their beds of down, and prayed that the chills of poverty might never reach them; but now the cup of sorrow is filled, and I will not see my treasures die, before I have made another effort to save them."

He arose hastily, and, trembling from exhaustion, quitted the cabin. His eldest son, a boy of fifteen, rushed after him, and overtaking him a few steps from the door, besought him to return. They were able to bear a little longer, he said; and as soon as the morning dawned, he would seek for some employment.

"My poor boy," said the agonized father, "you cannot change my purpose; return home, and let me away; for, if crime must stain this hand, it must be in the darkness of night, when no human eye can see the blush of shame on your father's cheek."

"But the eye of God," said the boy mildly, "you cannot hide that."

"O, Shawn, say no more," was the reply. "God will forgive me, for he knows the sore trials I have borne."

The boy still entreated, but in vain; he begged that he might be permitted to accompany his father; but Brian would not hear of this. He could not bear to be the means of leading his own child into the path of guilt and shame; and, O, how the strong heart of the unhappy father throbbed with agony, as he thought of the time, not far distant, when his children kneeled around him, and with their infant voices joined in the prayer, "Lead us not into temptation"—Brian O'Sullivan remembered this; and embracing his son, he besought him, with tears, to

ZION'S HERALD AND

AIM HIGH.

endeavor to remove the cause of those crimes. Not from the love of guilt do our poor countrymen resort to the "wild justice of revenge;" and you, who thoughtlessly condemn them, know but little of the struggle often endured before they stumble in the path of virtue.

The summer's morning dawned, and brightly the sunbeams fell upon the home of misery.—Home, did I say? Alas! how many such homes darken our beautiful and fertile land; how countless now such scenes of desolation. The happy birds, flitting among the green branches, sing their song of praise, and the fragrant breath of the fresh flowers arise on the breeze to heaven. Without, all was joy, peace, and contentment; but within the wretched hovel, there was deep sorrow—sorrow that might not be controlled.

"Where is father?" demanded a low, sweet voice. "O, mother, there is something tearing me," placing her hand upon her wasted breast.

"Hush, arilish, hush!" whispered her weeping mother, "you will soon be free from pain, aron!"

She knew not how truly her words would be received. One of the children arose, and hastened to the door, hoping to obtain some tidings of their father. Gloomy and disappointed, he returned to his place by Norah's bed. A convulsive spasm shook the child's frail body; and again her brother sprang to the door, to look in vain for his father's return. The dying sufferer clasped her little hands in agony; she strove, but fruitlessly, to reach her mother, that she might embrace her. Her head fell back, and the glazed eye and parted lip told that all was over. Just then a step was heard on the threshold, and Brian O'Sullivan strode, or rather tottered, into his wretched home. Plunging a small bag of potatoes on the ground, he rushed to the bed-side.

"Mary—Norah—acushla agus asthore manachre!" he cried wildly. "I have brought you food. But, Father of mercies, what is this? touching the lifeless hand of his child. "Dead? O, my darling! and are you gone for ever? gone from the hearts that love you? But your sorrows are over; and perhaps it is better," he continued mildly, "far better, than that forbidden food has stained those spotless lips. I would not have that departed spirit proclaim his father's sin among the angels of heaven. No, agagh! your eyes cannot now upbraid him; and your ears are deaf to the voices that mourn over your early death."

The elder children, aroused from their stupor by the sight of food, hastened to spread the scanty fare, consisting of few cold potatoes; they would not touch the miserable food, until they had perversely on their father and mother to share it with them. Brian O'Sullivan, lifting his eyes to heaven, fervently returned thanks to God for his mercies, and besought a blessing on their scanty meal; he had, for the moment, forgotten the means by which that food was procured, but when the remembrance of his guilt crossed his mind, he was paralyzed with horror, that he should presume to lift his hand to heaven, he who had broken the commandment of God. The blood rushed to his temples, and covering his face with his hands, he burst into tears. Deep sobs were only heard, and bitterly did they reprove themselves for having given way to one word of complaint, and thus causing their father such agony of soul. His feelings becoming more composed, he strove to speak some comfort to his children, and with a faltering voice desired them to eat. The children looked at each other in silence, then at the food, and their souls recoiled from the idea of touching it; had it been the deadliest poison, they could not have loathed it more. Poor and humble as they were, they had been nourished on the bread of honesty, and they dared not violate their sacred principles.

"Father," said the eldest boy, "we cannot touch that, we would sooner die; we do not blame you, father, maevourne; it was not done for your sake, but the hunger was so great on you, but for the sake of your starving children." "Now I can thank God with an unblushing face," said Brian. "I can thank him for his mercy in keeping you untouched by guilt among so many trials and temptations, and may he pardon me for my many sins."

The latch of the door was raised. "It is the sough," exclaimed Brian, hastening to meet his beloved pastor. Joy illumined the countenances of all, on beholding their only friend, into whose faithful bosom were poured their sorrows, and although poor himself, he lost no time in supplying their wants; but one young heart was stilled for ever; no human aid could make it throb again. Not in the secrecy of the confessional, did Brian O'Sullivan relate the fearful adventure of the previous night, but in his lowly cabin, by the bed wherein his dead child slept, he, on his knees, confessed to the minister of God that crime, which to him appeared of awful magnitude. The good priest was deeply moved, for never before had the lips of that humble penitent breathed forth such a declaration; never before had the soul of the prostrate sinner been stained with guilt; and as he, in agony of spirit, "smote upon his breast," and prayed about for mercy, the glance of displeasure faded from the priest's face, and as the tears rolled down his aged cheeks, he whispered in the poor penitent's ear the welcome tidings, that the broken and contrite heart is not despised in heaven. By the voice of the world, Brian O'Sullivan would be branded as a thief, a midnight robber. O, if those who would thus coldly and heedlessly condemn him, could have but entered his poor home, how would their hearts have melted into sorrow! Could they have but gazed on the lifeless remains of the child whose spirit was with God, as she lay on her ragged bed, holding in her cold grasp a bunch of wild roses—affection's offering to the dead—and listened to the voices that arose to heaven, seeking the forgiveness the cold world deny, surely, in such a scene, they would have read their own condemnation.

The charitable and anxious priest hastened to restore the stolen food to its owner, and to obtain from his forgiveness of the crime, without exposing the criminal, and thus O'Sullivan was saved from the consequences of that guilt into which want and starvation had plunged him. This is no exaggerated picture of the sufferings or the virtues of the Irish peasantry. Surely, a brave, moral, and religious people will no longer be permitted, in the midst of plenty, to endure such sufferings. We might have turned still darker page, and yet not have dealt in exaggeration; we might have consigned the victim to a loathsome prison, and left him to rot there, without a shadow of hope. We might have followed his wretched family through lonely wanderings, and seen them spurned from the door of plenty by pampered menials. Surely, such a state of things cannot last for ever! Surely, the peace and comfort, nay, the very lives of the community, are not to be sacrificed for the sake of the children of prosperity! It is time that the great ones of our land would consider the cause of the people. Fearful is the calamity impending over them; and unless active steps are taken to avert the threatening ruin, we fear much that the virtue of our poor countrymen will fall a sacrifice—the virtue that no trials could hitherto overcome.—You, who shudder at the recital of the crimes committed by the Irish peasant, bestir yourselves

OPINION OF THE WALDENSES ON DANCING.

The following article, from the ancient Book of Discipline of the Waldenses, is well worthy a perusal of some fashionable Christians of the present day. The language may be regarded as plain and severe; but it should be none the less esteemed on that account. We find the article in the Presbyterian Advocate, and the correspondent who furnished it, says, "I think it differs somewhat from the sentiments of several churches in our day. Whether this is not the better view, and ours the less Christian-like practice, may be less questionable than some good people imagine."

ON DANCING, OR BALLS.—A ball is the devil's procession, and whosoever entereth into the dance, entereth into his procession. The devil is the leader, the middle, and the end of the dance. So many paces as a man maketh in a ball, so many leaps he maketh towards hell. They sin in dancing, sundry ways; in walking, for all their paces are numbered; they sin in touching, in their ornaments, in hearing, in speaking, and see-

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ing, in lies, in singing, and vanities. A ball is nothing but misery, sin, and vanity; and, therefore, we will show, as touching balls, first, by testimony of Scripture, and afterward by reason, how wicked a thing it is to dance. The first testimony we produce, is out of the gospel, where the dancing damsel caused John Baptist's head to be cut off. The second is in Exodus: when Moses, drawing to the congregation, saw the calf, he cast the tables out of his hand, and broke them beneath the mount, and afterward, by him and the sons of Levi, were slain of the people about three thousand. Besides, the ornaments which women wear at balls, are so many crowns signifying the several victims which the devil hath attained by them over the children of God. For the devil hath not only a sword in their balls, but also comely persons and well adorned, for whom the tongue of a woman is a glittering sword. Moreover, the devil, in this place, smiteth with a very sharp sword; for the women come not willingly to balls without painting and adorning themselves, which paints and ornaments are like the whetting of the devil's sword, and the rings which are made in balls, are the round stones on which he sharpens them.

SEA SERPENT ABROAD.

The absence of the sea serpent from our shores the past season, is accounted for by intelligence brought to us by a late English steamer.

It appears that his snakelike tail is making the tour of Europe, after the fashion of the day. He crossed the Atlantic, probably, by private conveyance, as he has not been reported among the passengers of any of the packets. At the last accounts, he was on a visit to the Northern ocean. The Norwegian papers furnish a circumstantial narrative of his visits to the fjords of that cold country. His presence is vouchsafed for, and his personal appearance described, by many individuals to whom he revealed himself; among whom we observe clergymen, lawyers, printers, book-sellers, &c.

In August last, the monster was seen in the act of bathing, between the islands of Sartor and Leer and Tos, swimming in a westerly direction from Bogneid. His head appeared like a boat with the keel uppermost, 20 feet long; and his body of a dark brown color; was from 50 to 100 feet long, according to the magnifying visual powers of the beholders, and as large round as a brandy arker, or a ten gallon keg. His course was undulating, much like that of a politician or an eel; and on the back of his neck was a mane like that of a horse.

In fact, the sea serpent is no longer a Yankee joke. If newspapers and certificates of credible eye-witnesses are to be believed, he has actually appeared to the sober and serious Northmen. The Rev. Mr. Deinobell, Archdeacon of Molde, testifies to his appearance in the fjords near the place; and many other Norwegian gentlemen, of character and credibility, avow that they have seen him, and watched his movements deliberately, in the neighborhood of Christiansand, in the province of Romsdal. Their testimony is uniform. His head was pointed, and sometimes elevated considerably above the water; his eyes were large, round, sparkling, and red; his body resembled a string of keys, and his movement was serpentine, up and down, like a leech swimming—all of which confirms the general description which has been given of his majesty in this country, by those who have seen, and particularly by those who have not seen him.—Edinburgh Review.

CONFLICT WITH MORAL EVIL.

IT was formerly the usage of the Swiss peasants to watch the setting sun, until he had left the valleys and was sinking behind the ever snow-clad mountains, when the mountaineers would seize their horns, and sing through the instruments, "Praise the Lord!" This was caught from Alp to Alp by the descendants of Tell, and repeated until it reached the valleys below. A solemn silence then ensued, until the last trace of the sun had disappeared, when the herdsmen of the mountains, who had forego their ale on his account, had retired to their huts, and the stars were visible.

It is, indeed, of frequent occurrence between the neighboring tribes, either for the possession of disputed territories, or the revenge of supposed injuries; but all that is yet known of these singular communities, shows them to be living in a completely constituted state of civil society—eminently adapted to the peculiar part of the globe which they inhabit—governed by the strong traditions of a primitive people—and fulfilling, with energy and intelligence, the strange vocation of their life.—Edinburgh Review.

INSTORES, 50 & 52, BLACKSTONE STREET.

W. F. & E. H. BRAUBERG would inform their friends Old Stand, where may be found a good assortment of FURNITURE, FEATHERS, MATTRESSES, LOOKING GLASSES, &c. Goods imported for Country trade at short notice. N. B. Best quality LIVE GESE FEATHERS selling cheap.

April 22.

Advertisements.

HILL & BRODHEAD, BOOKSELLERS, PUBLISHERS AND STATIONERS, NO. 17 AND 19 CORNHILL, BOSTON. Hill, at lowest prices, a large assortment of Law, Theological, Medical, School and Miscellaneous Books, Also a variety of Stationery, including Letter, Cap, Pen, Bill, Note and Facial Paper, &c. London Board, Drawing Cards; Drawing and Writing Pencils, Paints, Inkstand, Hair Wigs, Wafers; Sealing Wax; Inkstands and Ink Slates; &c. &c. Oct. 22.

HEDENBERG'S PATENT AIR-TIGHT COAL STOVE.

This Stove was patented by M. L. HEDENBERG, of New York, in 1845, and is held by a considerable number in this city, last winter, and gave entire satisfaction to those who used it.

Those who have purchased it, have purchased the right to make and vend patterns, now offer them new and more beautiful patterns, that are superior, in point of convenience or no pipe required, to the Stove now in the market.

The principle which the stove is constructed, will commend it to the judgment of the select, while a moment's observation of one in operation will secure the admiration of the critical man.

Persons who want of the best and most economical parlor stove in use, are requested to call and see this stove in operation.

No. 36 Cornhill St. LEWIS JONES & SON.

W. M. NASSAU'S HAIR DRESSING ROOM, NO. 22 Cornhill Street, BOSTON.

For Particular attention given to hooping Razors. Jan. 27.

FURNITURE AND FEATHER WARE-HOUSE.

NOS. 45, 50 & 52, BLACKSTONE STREET.

W. F. & E. H. BRAUBERG would inform their friends Old Stand, that they continue business at their old stand, where may be found a good assortment of FURNITURE, FEATHERS, MATTRESSES, LOOKING GLASSES, &c. Goods imported for Country trade at short notice. N. B. Best quality LIVE GESE FEATHERS selling cheap.

April 22.

Allen & Noble, IMPORTERS OF HARDWARE AND CUTLERY.

No. 10 Washington Street, (3 doors from Dock Square,) BOSTON.

Dec. 17. f GEORGE ALLEN, WILLIAM NOBLE.

11. MERRILL,

CUNERAL UNDERTAKER, would give notice that he has removed from Cornhill Street to a more eligible location, No. 30 Chambers street.

Orders left as above, or at this office.

N. B.—Confins, Robes, &c., furnished at short notice.

March 10.

FRENCH HATS.

IN STORE, of my own importation, also of my own manufacture, of all styles and prices.

2,000 CAPS, &c. have also on hand a very extensive stock of CAPE'S, HAT-TRIMMINGS, YOUTH'S, CHILDREN'S, and ADULT'S, and are constantly making up the new styles as soon as they are out. Will the reader excuse me. Wholesale Rooms, 2d and 3d stories, 173 Washington Street, Boston. W. M. SHUTE.